

بسم الله الرحمن الرحيم

الإبدال والدمج والحذف بين العربية والهيروغليزية

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5-5-2-2025

هامان / حامنا ح ؛ هامان/ حم نتر

التقارب بين حرفي الهاء والحاء (حروف الاحتكاك الحنجري الحلقية) بينها وبين الهيروغليزية ترادف ، فيمكن إبدال هذه مكان هذه والعكس، وهذا كثير بين العربية والهيروغليزية اللتان تربطهما ببعضهما أصل مشترك كما هو معروف عن علماء اللغات،

القائمة التالية توضح ظاهرة الإبدال والدمج والحذف والقلب بين نفس الكلمات التي تحمل نفس المعاني بين اللغتين

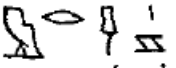
1	أمير	أمي+را = أميرا
2	تفاح	تبح
3	بطيخة	بدوكاء
4	فرعون	بارعون
5	تمساح	مسح
6	جماعة	دعمو
7	دلاع	عيدالجو

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بابيلو	باب	1 1
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بيقاعا	بقعة	1 3
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(1) إبدال الفتحة مكان الكسرة، ودمج كلمتين
 أمير = imy- r¹ ؛ مكونة من كلمتين (إيمي imy وتعني:
 الذي في + آر وتعني: فم) والمعنى: الذي تؤخذ
 الأوامر من فمه.²

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307.  imy-r hrp, Overseer of a District
 Leiden II nos. 4, 39; CG 20134, 20617
 Disc.: A police official; Verwaltung, p. 76

1-Word and Table أمير /imyr: أمير 'amīr

'Amīr means in classical Arabic the commander, prince, and chief². It was originally taken from the ancient Egyptian words «imy means who is in» and «r means mouth»; when combined, they mean « he whose orders are taken from his mouth», which was also used for princes. The word imy-r, , means overseer, steward, prefect, mayor, governor, or commander³.

(2) إبدال الحروف المتقاربة في المخارج:
 - تفاح / تيج : الإبدال بين الباء والفاء.³

¹ INDEX OF EGYPTIAN ADMINISTRATIVE AND RELIGIOUS TITLES OF THE MIDDLE KINGDOM, With a Glossary of Words and Phrases Used by WILLIAM A. WARD, pg41












² Deena Alesaily., *THE ORIGIN OF ARABIC WORDS IN THE ANCIENT EGYPTIAN LANGUAGE.*, Journal of the General Union of Arab Archaeologists .,Volume 9.,Issue 1 1 Article 9(2024) DOI:

10.21608/JGUAA2.2023.219549.1139,pg142.

³ Ibid., pg146.








- بطيخة/ بدوكاء: الإبدال بين الطاء والذال ، والخاء⁴

6- Word and Table *tufāḥ*/تفاح *tpḥ- dphw- dph*


The meaning of apples in the classical Arabic language is *tufāḥ*/تفاح³⁸. Its origin was from the Egyptian word *tpḥ*   , *dphw*, (  ,  ,   ), which means apples³⁹.

presence »

5- Word and Table *baṭiḥ* / بطيخة *bddw-k3*

In the classical Arabic language, watermelon is called *baṭiḥ*/بطيخ plural form, and the singular is *baṭiḥḥ*/بطيخة. It originated from the Egyptian word *bddw-k3*       

10- Word and Table *gamāʿh/جماعة* *d3mw*

Gamāʿh/جماعة is the classical Arabic word that means troop, group, company, or community. It is related to the ancient Egyptian word *d3mw* , (U28-G1-G17-Z7-A17-A1: Z2). It means troop⁵⁷.

(5) دَلَّاع (بطيخ) / عيد الجا⁽⁷⁾

**ʔidalga; ʔid(a)laga*. N. m. A SWEET MELON, PERHAPS “WATER-MELON.” The meaning of the word is fairly well established by the contexts. An. III: *P3 ʔidal-—n-r-ga mi dp bit*. “The melons are like the taste of honey.” These melons were grown with cucumbers: (An. IV 9, 1 ff.) *ʔ-ir-l n-k 5 st3w m bi-du hr rsy p3y-k dmi. ʕ33 s3pw, ʔi=d=n=—r-ga, <i3>ds mi 3ʕt*. “To the south of your town I will cultivate 5 *arouras* in cucumbers. The cucumbers, *idnrg*, and *ids*-melons will be as numerous as sand.”¹⁶⁷ Loret,¹⁶⁸ translated as “carob,” as did Caminos.¹⁶⁹ Černý identified the word with Coptic Ⲫⲉⲗⲟⲥ, Ⲫⲉⲗⲟⲭ, ⲙⲗⲟⲭ “gourd.”¹⁷⁰ Janssen felt that the word was not Semitic and says it is the “well known” word for gourd.¹⁷¹ The word, however, does not appear before Late Egyptian. A Semitic word from the root *dlʕ* is well attested with precisely the meaning needed in the Egyptian texts, and it would appear that the words are connected. Cf. MH and Mod. Hebrew דלעת “cucumber; pumpkin; etc.” Arabic (Maghreb) دَلَّاع (*dallāʕ*) “watermelon.” Egyptian *g* for







(6) عُمُق / عَمَّقُو⁸

⁷(¹) HOCH, J. E.: Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period, Princeton and New Jersey (Princeton University Press) 1994.pg31.


⁸(¹)Ibid.pg69.


74.  $^c a = m = qu_2$ St. Amenhotpe II,⁷³ and elsewhere. [D. 18]


 $^c a = ma = q$ Shishak List, 65.⁷⁴ [D. 22]

* $^c amqu$, $^c amaq$. N. m. only as or in n. loc. "VALLEY." Cf. BH ; Ph. ; Ug. $^c mq$, and in Akk. transcription $a-mu-q[u]$;⁷⁵ TA  ; Ar.  ($^c amq$), all "valley"; Eth. : ($^c amaq$) "depth." The n. loc. occurs in cuneiform transcription as $matuAm-ki$. The later writing in the Shishak List suggests that the case ending had dropped, and that an anaptyctic vowel had been introduced. (VESO V A, 4; B. 261.) [5]


(7) $عَلِيَّة = عَلِيَّا = الحجرة المرتفعة$ ⁽⁹⁾


86.  $^c a = ra = ta$ An. III 7, 5. [D. 19]


 P. Leiden I 370 vs. 14–15.¹¹¹ [D. 20–1]


 $^c a = -r = ta$ P. Harris I 4, 2. [D. 20]

 P. Harris I 58, 10; 58, 5; 59, 2.

 P. Harris I 57, 13.







 Wenamun 1, x + 13. [D. 21]

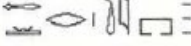

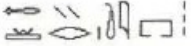
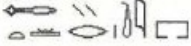
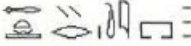
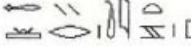
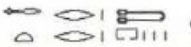
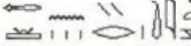
 $^c a = ri_2 = ta_5$ Karnak portal.¹¹² [D. 21]

 $^c a = -n = -r = ta$ Gloss. Gol. 5, 14–15. [D. 20–1]






* $^c alita$. N. f. "UPPER CHAMBER." The contexts in which the word

type of worker after (mud-)bricklayers,¹¹⁶ could well denote a type of plaster-work rather than stone-patchwork.

Cf. BH ; Ph.  "upper part (of sarcophagus); lid"; Amorite $^c aliyatum$, $^c alitum$ "high"; TA  ; Syr.  ($^c alitā$); Ar.  ($^c ulliya$); Akk. $elitu$ ($alitu$, $ilitu$), all "upper chamber." Ward argued that this word is a phonetic spelling of the old native Egyptian word $^c ryt$ "gate" because there is no y indicated in the writings.¹¹⁷ The

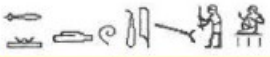
86.  *ʿa=ra=ta* An. III 7, 5. [D. 19]
 P. Leiden I 370 vs. 14–15.¹¹¹ [D. 20–1]
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 *ʿa=ri₂=ta₅* Karnak portal.¹¹² [D. 21]
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ʿalīta*. N. f. **“UPPER CHAMBER.” The contexts in which the word






type of worker after (mud-)bricklayers,¹¹⁶ could well denote a type of plaster-work rather than stone-patchwork.

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(8) وعد = عادوتا (جلف أو تأمر)¹⁰







¹⁰(¹)Ibid.pg86.

105.  *ʿa=du=ta* P. Jud. Turin 4, 5. [D. 20]

**ʿaduta*. N. “CONSPIRACY.” The word occurs in the context of the documents from the royal enquiry into the harem conspiracy against Ramses III: One of the crimes was to gather people together “to make conspiracy with them in order to commit treason against their lord” (*r irt ʿa=du=ta irm·w r irt sbi hr nb·w*). Cf. the Semitic root *wʿd/yʿd*, e.g. BH ; Ug. *ʿdt* “assembly;” Ar.  (*mawʿid*) “promise; rendezvous”; Old S. Ar.  (*mwʿd*) “appointed time”; Akk. *adû* “a formal (written) agreement.” The word appears to have the abstract ending [ūt]. The semantic field of the Semitic root is “meeting by appointment.” Most of the words from this root are neutral in tone, but in Num. 16:5 the Hebrew word refers to a gang of rebels. Arabic  (*waʿada*) can also have negative connotations:  (*waʿīd*) “threats; promises.” The determinative (seated man with plural strokes) indicates that the Egyptians understood the word in the sense of “assembly” or sim., but the hieratic “dead man” determinative, as well as the context in general, conveys the sense of hostility or treachery. (H. 46; B. 300; Wb. I 237, 8.) [5]

(9) باب = بابيلو¹¹

117.  *b=b=ra* Urk. IV 668, 13; 701, 3. [D. 18]

**Bābilu*. N. loc. “GATE (OF THE GOD).” Babylon. Cf. BH ; BA, TA ; Imp. Aram.  TA  “gate, entrance”; Ar.  (*bāb*) “gate, portal,”  (*Bābil*); Akk. *bābu* “gate, door,” *Bābilum*. The Egyptian transcription of the name conforms with those of Hebrew, Aramaic, and Arabic, which all exhibit the elision of *ʾaleph*. [5]

(10) فأس = بيصا¹²


إبدال بين الفاء والباء ؛ وبين السين والصاد

¹¹⁰ Ibid.pg95 .

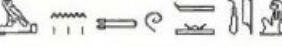
¹²⁰ Ibid.pg110-111 .

pīša*. N. m. “AXE**.” Perhaps cf. Coptic Ⲫϣⲱϥ “chisel.”⁸² The term
tive use as a stone cutting tool. The word is possibly connected to
the rather poorly attested root **pʷš*,⁸³ e.g. Ar. فأس (*faʿs*) “axe;

(11) بقعة = بيقاعا : وادي

140.  *bi-qa=ʿa* P. DeM 43, 4.⁸⁸ [D. 20]
biqaʿa* or *biqʿa*. N. “GULLY, RAVINE**.” The context is badly
broken, but the text is almost certainly a love poem. From the
isolated words and phrases that survive, it can be surmized that the
following are involved: ointment, flowers, and boating. The im-
mediate context involves a verb of motion and a man is being
addressed. In any case, the word seems to have been correctly
identified by Y. Koenig⁸⁹ with the root *bqʿ*, e.g. BH בִּקְעָה “valley;
cleft,” מִבְּקְעֵי “fissures”; Ug. n. loc. *Bqʿt* (^{alu}*Ba-aq-at*⁹⁰); BA
בִּקְעָה “plain”; TA בִּקְעָה “valley.” Arabic dictionaries cite بقعة
(*baqʿa*) “a depression where stagnant water collects,” but the usual
meaning (read *buqʿa*) is “blotch; place, site.” A *hapax*. (Not in
Wb.) [5]

(12) منسوخة : مانوساحاتا¹³ نسخ العربية = رفع أو أزال مانوساحاتا = نفى

169.  *ma=-n-tu-ḥa=ta* H.O. 86 1, vs. II, 4. [D. 20]
manuṣṣaḥata*. Vb. in PN f. “THE EXILE; ABANDONED
WOMAN**.” The name is almost certainly a D-stem feminine
singular passive participle. The *u* of the group *tu*, although mis-
placed, is characteristic of the passive. The root, however, is less

M



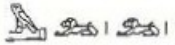
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certain. Although a connection with the root *nsḥ* is tempting (cf.
BH נִסַּח “to uproot (people)”; Imp. Aram. נִסַּח “to uproot (people),”
TA נִסַּח D-stem “to exile.”), evidence from Arabic (نسخ *nasaha* “to
replace”) and Akkadian (*nasāḥu* “to expel, deport”) indicates that
the final radical was /ḥ/ and not /h/, and Egyptian ḥ for Semitic /ḥ/

(13) مَلَّى (الخبز الناضج) = مالولو (مخبوز جيداً)¹⁴

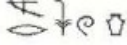
¹³⁰ Ibid.pg130-131.

¹⁴ Ibid.pg140-141

178.  \Rightarrow *ma=ru₂=ru₂* Gloss. Gol. 7, 1. [D. 20–1]

malulu?* N. **A BAKED GOOD. The word is known only from this list of breads and baked goods. Perhaps cf. BH מלל “to rub, scrape,” מלילָה “ear (of wheat)”; MH מלל “to rub, scrape (said of ears of grain)”; “to prepare a mush (of flour and vinegar)”; Ug. *mll* “to rub”; Eth. መለለ: (*malala*) “to scrape/plane (wood).” Any resemblance to Ar. ملى (*mullā*) “bread baked in hot ashes” is gratuitous. The Arabic word is a *nisbe* derived from ملة (*malla*) “hot ashes.” (B. 475; Wb. II 110, 12.) [2]

(14) مَرِيَسَة (نقيع التمر) = ميريتو (الخمير؛ نقيع العنب)¹⁵

183.  *mar=su₂* P. Harris I 64a, 6, etc.⁵³ [D. 19 or 20, 20, 21]

 O. Lit. DeM 1079 5.⁵⁴ [D. 19 or 20]

merîtu.* N. **“NEW WINE, MUST.” Coptic Σμριϥ, Βεμβριϥ “must.” In P. Harris the word occurs in the phrase: *irp mer=su₂ mnt* 2864. “mrs-wine, 2864 jars.” Albright⁵⁵ identified the word with Akk. *mi-ri-is* in the phrase *mi-ri-is* GIŠ.GEŠTIN “*miris* of wine.”⁵⁶ Even more certain is Luckenbill’s identification with *me-ri-iš-tum* in the

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phrase *garšikar u mêrištum* “wine and must.”⁵⁷ Ward⁵⁸ associated the Egyptian *mrs* with Ug. *mrt/trt* “new wine.”⁵⁹ Cf. also BH מירוש “must, new wine”; Ph. חרש “must”; TA מירית, מירית “must, juice”; Syr. مريثة (*meritā*) “must.” Two nominal forms occur in the Semitic languages, built with the *taw* and *mem* preformatives. Ugaritic has both forms.⁶⁰ Arabic مريسة (*marīsa*) “barley wine, a type of beer,” is not related, as maintained by Vycichl;⁶¹ the word

(15) ثرى = ميسارو¹⁶ إبدال الصاد مكان الثاء

¹⁵ Ibid.pg140-141.

¹⁶⁽⁾ Ibid.pg158-159

Mēšaru*. N. m. as/in n. loc. “PLAIN; WETLAND.**” The word refers to a place with productive agricultural soil, as is indicated by the plant determinatives and its occurrence in administrative texts with reference to grain. Some of the writings seem to be influenced by the Egyptian word *mšrw* “evening,” especially the P. Wilbour examples, which contain the “night-sky” and “sun” (“time”) determinatives. The water determinative in the *RAD* example suggests that the soil was moist. The word is possibly derived from

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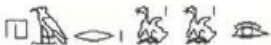
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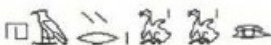
the root *yšr/wtr* “to be level”: BH יָשַׁר “be level, straight, just,” מִישׁוֹר “level place, plateau,” MH מִישׁוֹר “a common,” מִשְׁוֹר “garden bed,”¹⁴⁷ Ph. יֶשֶׁר “just”; Ug. *yšr* “rightness”; TA יָשַׁר “to be firm; straight,” מִשְׁוֹרָא “garden bed; plain”; Old S. Ar. 𐤌𐤔𐤕𐤓 (*wtr*) “plains, lowlands.” Another possibility is a connection with the root *trw/y* “to be moist,” cf. BH מְשָׁרָה “juice”; MH מְשָׁרָה “pond”; TA תָּרַי “to soak,” מְתָרוּתָא “juice”; Ar. تَرَى (*taran*) “moist earth; ground, soil.” The meaning of the Arabic word seems very appropriate, but since the NWS evidence all points to a meaning of extreme wetness, not appropriate for land producing cereal crops, the connection is somewhat questionable. (Not in *Wb.*) [3]

(16) حرة (هضبة) = حرا (جبل)

harra, harru*. N. m. and in n. loc. “MOUNTAIN.**” The word in An. I has usually been associated with the NW Semitic word for mountain, but Gardiner translated it as “...tree.”⁶ The context does not particularly favour the meaning of a tree. An. I 12, 6 ff.:

(17) لص = لصيصا¹⁷

300.  *ha=ra=ti₂=ti₂* An. I 16, 4. [D. 19]


 *ha=-r=ti₂=ti₂* O. Lit. DeM 1006 6-7.¹⁹
[D. 19]

ha<t>lāṣiṣa?* *ha<t>štattira?* Vb. “TO DO STEALTHILY?**” The word occurs in the context of a scribe’s promise to help an inferior rival in solving a difficult mathematical problem. The scribe suggests that his rival have a box made for letters and says that he will write *m hrt t*. Gardiner conjectured that the word meant “stealthily,” and referred to sending letters concealed in a box. If the meaning is “to do stealthily,” then perhaps cf. the Arabic لَصَّ G-stem (*laṣṣa*) “to do stealthily,” tD-stem “to act stealthily,” but this is not likely as Egyptian *t* for original Semitic */s/ is otherwise

(18) حماقة = حماكاتا¹⁸

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 *ḥa=m=ka=w=t* P. Med. London 10, 6.¹⁷ [D. 18]

ḥamakata*. N. (f.?) A **DISEASE. The nature of the disease is unknown. In the London Medical Papyrus, it occurs in a formula that is said to be *m dd n ḥ3styw* “in the language of the Foreigners.” Ebbell suggested a connection with the Arabic حَمَاق (*ḥumāq*) “smallpox (variola),” which is possible, but not provable. (Not in *Wb.*) [2]

أمثلة أخرى (سن = تنانو صد 262؛ شقَّ = صقَّ صد
269؛ شمس = صمِّصا صد 280؛ كلاً = حرس = كوليئا صد
323؛ جلاب = جالابا ص 351؛ سخر = سَجِرا صد 371)

هذا وصلى الله على نبينا محمد، وآله وصحبه الراكعين
السُّجَّد.